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## RECENT THEOLOGICAL LITERATURE

### RECENT ENCYCLOPÆDIC AND BIBLIOGRAPHICAL LITERATURE

The fourth volume of the *Encyclopædia Biblica*<sup>1</sup> extends from "Quail" to "Zuzine." Among the more important articles it contains are "Resurrection and Ascension Narratives" and "Simon Peter," by P. Schmiedel; "Right, Righteousness," by W. E. Addis; "Romans," by van Manen; "Sacrifice," by George F. Moore; "Sermon on the Mount," by J. Moffatt; "Son of God" and "Son of Man," by N. Schmidt; "Temple," by I. Benzinger and G. Box; "Text and Versions," by F. C. Burkitt; "Trade and Commerce," by G. A. Smith; and "Wisdom Literature," by C. H. Toy. Professor Cheyne's initials are attached to a multitude of short articles as well as the more extended ones "Servant of the Lord," "Tribes," and part of "Zoroastrianism." Nearly all of his work is vitiated by his ubiquitous Jerahmeel hypothesis, which has dominated all of his recent utterances. The Assyrian topics come from the competent hands of C. H. W. Johns and T. G. Pinches, while the Egyptian subjects are equally well treated by W. Max Müller. The point of view of Schmiedel and van Manen has been made known to English readers by their articles in former volumes of this *Encyclopædia*. The narratives of the resurrection are the result, not of the disciples and Paul actually having seen the risen Jesus, but of subjective visions which they felt themselves compelled to believe objectively real. The letter to the Romans was written, not by Paul, but by a Christian of the Pauline School, and it originated some time toward the end of the first century, or the beginning of the second. "Trade and Commerce" is one of the best articles in the entire *Encyclopædia*, and constitutes the best treatment of the subject extant. Much might be added concerning Mesopotamian trade and commerce from a study of the many contract tablets and the Hammurabi code, but the latter was not published in time to be used in the preparation of this volume. Familiarity with the Hammurabi code would have caused some modifi-

<sup>1</sup> *Encyclopædia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography, and Natural History of the Bible*. Edited by T. K. Cheyne and J. Sutherland Black. Vol. IV, Q to Z, cols. 3989-5444. New York: Macmillan, 1905. \$5.

cations in the statements of the article, especially by its evidence of the existence of a recognized class of agents, or traveling salesmen.

This volume possesses the same merits and defects as its predecessors. There is an abundance of scholarship in it; the very names of the authors, Benzinger, Francis Brown, Burney, S. A. Cooke, G. B. Gray, McGiffert, Marti, G. F. Moore, W. M. Müller, Nestle, Pinches, Stade, Wellhausen, *et al.*, are the strongest possible guarantee of learning and of accuracy in details. The many carefully selected lists of books are invaluable. The spirit of investigation everywhere manifest is inspiring. The clear presentation of difficult problems is illuminating, even though the solutions offered may not always commend themselves. The same preponderance of the Old Testament over the New is seen here as in earlier volumes; of the fifty-six contributors, e. g., only six or seven are distinctively New Testament scholars; and of these few, the two whose results are discredited by the great body of New Testament scholars are assigned three of the four most important articles. Biblical theology receives very slight attention; a more cordial attitude toward it, permitting the inclusion of such subjects as regeneration, salvation, and sin, would have been much appreciated by many students. The editor's hypothesis concerning the large influence of Jerahmeel and north Arabia upon Israel is more prominent than before, and in no way made more reasonable or attractive. In a word, this volume, together with its predecessors, is indispensable to the scholar who desires to keep abreast of the progress of his science and is qualified to discriminate between fact and fancy; in the hands of the non-specialist, or ordinary Bible student, it is liable to be misleading and confusing.

The "Extra Volume" of the *Hastings Dictionary of the Bible*<sup>2</sup> constitutes an important addition to the volumes already issued. The articles in this volume are much longer than the average of those in the other volumes, and deal in part with subjects lying somewhat out of the field prescribed for the previous volumes. Thus there is a notable series of articles on the religions of ancient nations: on Babylonia and Assyria, by Jastrow; on Egypt, by Wiedemann; on Greece and Asia Minor, by Ramsay. One of the most notable articles is that by Professor Kautzsch, on the "Religion of Israel." It would be difficult to refer the English reader to any book or article from which he could gain in comparatively brief

<sup>2</sup> *A Dictionary of the Bible: Dealing with its Language, Literature and Contents, including Biblical Theology.* Edited by James Hastings, with the assistance of John A. Selbie. Extra Volume, containing Articles, Indexes, and Maps. New York: Scribner; Edinburgh: Clark, 1904. Cloth, \$6; half morocco, \$8, per volume.

space a more admirable survey of the problems of the Old Testament field as they now present themselves to Old Testament scholars, and of the solutions which sober scholarship gives to these problems. Other notable articles dealing with the Old Testament and related subjects are those by Professor McCurdy, on "The Semites;" Professor Jastrow, on "Races of the Old Testament;" Professor Buhl, on "Roads and Travel in the Old Testament;" and by C. H. W. Johns, on "The Code of Hammurabi."

In the New Testament field Frants Buhl writes on "New Testament Times;" Schürer, on "The Diaspora;" and Professor Votaw, on "The Sermon of the Mount." In the field of late Jewish literature, H. St. John Thackeray writes on "Josephus;" James Drummond, on "Philo;" and Professor Schechter, on "The Talmud." In patristics Mr. Stenning writes on "The Diatessaron;" Professor Bartlet, on "The Didache;" Professor Menzies, on "The Gospel according to the Hebrews;" Mr. Kenyon, on "Papyri;" Mr. Turner, on "Greek Patristic Commentaries;" Professor Tasker, on "The Apocryphal Gospels;" and Professor Ropes, on "The Agrapha." If to these be added Dr. Murray's article on "The Textual Criticism of the New Testament," and Professor Ramsay's admirable treatment of "Roads and Travel in the New Testament," it will be evident that the volume contains a large amount of valuable material for the New Testament student. Limits of space forbid detailed criticism of the volume. General criticism can be only by way of commendation. The volume constitutes a valuable collection of monographs, a goodly number of which, published singly, would have constituted notable volumes on the subjects discussed.

Why should a vast literary undertaking like the *Jewish Encyclopædia*<sup>3</sup> seek the attention of a world already overburdened with issues from the press? Dubnow, in his charming little book on *The Philosophy of Jewish History*, gives what may be taken as an answer to this question. If we consider Jewish history quantitatively, we find that it has a continuous duration of thirty-five hundred years—a longer period without interruption than any other one of the historical nations can show. If we look at this long stretch of events qualitatively, we find a sacred tradition, principles that are universal in their application, a unique spirituality, an explicit code of morality, a luminous theory of life. It is claimed that both quantitatively and qualitatively Jewish history is to the last degree distinctive.

<sup>3</sup> *The Jewish Encyclopædia: A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the Earliest Times to the Present Day.* Vols. I-X, A to Samoscz. New York and London: Funk & Wagnalls, 1902-5. \$7 per volume.

The significance of Jewish history is accordingly twofold—national and universal. For the world at large the interest lies in its universal significance. This is seen, first of all, in its value for science and philosophy. “It is pre-eminently a chronicle of ideas and spiritual movements.” This must be of the utmost importance to students of universal history. In the second place, compared with the history of other nations, Jewish history excels in its capacity to exercise an ennobling influence upon the heart. It has, moreover, a humanitarian influence which appears in its tragic and heroic part. “The history of the Jewish people,” says Dubnow, “is like an axis crossing the history of mankind from one of its poles to the other. As an unbroken thread it runs through the ancient civilization of Egypt and Mesopotamia, down to the present-day culture of France and Germany. Its divisions are measured by thousands of years.” Now, if all this be approximately true, and if this long stretch of history has not yet been treated in its entirety, it is easy to see that a work of this kind will be of the utmost value, not only to the Jewish people, but to all peoples who have any interest in understanding the system of moral forces that have made them what they are. In a word, then, what is the conception of the *Jewish Encyclopædia*, and how is the conception coming into realization?

In the first place, the conception is all-comprehensive. Every subject of Jewish history is to be treated both in its national and in its universal relations. In the attainment of this purpose not only Jewish scholars, but other scholars whose subjects lie in adjacent fields, have contributed generously from their best thoughts. The result is that, in some way or other, nearly every subject of scholarly or popular interest has been touched. The method of realization is through three general divisions—history, literature, and theology and philosophy. The work is to be completed in twelve volumes. It has now reached the tenth volume. The enterprise has now gone far enough to leave no doubt that the high standard of excellence set up by the editors will be reached. The tenth volume, which is fairly representative of its predecessors, is the work of 152 specialists, and contains 1,182 topics and 243 illustrations on 705 pages. If the work gets the recognition that it deserves, the outcome must be to bring Christians and Jews nearer together, because it will reveal what they have in common, and thus relax the rigidity of prejudice. That the great story of Jewish life and thought should have been neglected until now seems curious enough.

The first edition of Professor Davis' one-volume *Dictionary of the*

*Bible*<sup>4</sup> was published in 1898; seven thousand copies were distributed. A second edition became necessary, and this was published in 1903. The second edition of the work contains some revisions of a minor kind; practically the work is as before. Professor Davis' book is useful for those who do not wish to acquaint themselves with the present progressive views of the Bible. The dictionary occupies substantially the same ground and point of view as Smith's *Dictionary of the Bible*, issued a generation ago. For the understanding of biblical history and biblical ideas which has grown out of modern historical Bible study, one must go to the Hastings *Dictionary of the Bible* and the *Encyclopædia Biblica*.

Some two years ago we printed in the *Journal of Theology*<sup>5</sup> a short sketch of the development of the *Theologischer Jahresbericht*<sup>6</sup> from its beginning to the completion of the twentieth volume, briefly surveying the gradual growth of this excellent bibliographical repertory. What was said then, viz., that "nowhere in the field of theological literature is there a work similar to it," holds true now more than ever; for every new volume is not only better and more conveniently arranged, but contains also more condensed information than its predecessors.<sup>7</sup> Each part of the *Jahresbericht*, let us again remind our readers, may be had separately, so that every student can purchase for a few marks that part in which his special line of work makes him most interested.

Krüger now shares the heavy editorial burden with Professor W. Köhler, also of Giessen, and known to the readers of this *Journal* through his article, "Emperor Frederick II, the Hohenstaufe."<sup>8</sup> The part "Exegese," formerly published under one cover, is now divided into three separate sections. We enumerate thus: (1) *Vorderasiatische Literatur*, by Georg Beer; and *Ausserbiblische Religionsgeschichte: Nichtsemitisches Heidentum*,<sup>9</sup> by Edvard Lehmann—III pages; M. 4.60. (2) The Old

<sup>4</sup> *A Dictionary of the Bible*. With many new and original Maps and Plans, and amply illustrated. By John D. Davis. Second Edition, Revised. Philadelphia: Westminster Press, 1903. 802 pages. \$2.

<sup>5</sup> Vol. VI, pp. 101-3 (January, 1902).

<sup>6</sup> *Theologischer Jahresbericht*. Herausgegeben von G. Krüger und W. Köhler. Dreiundzwanzigster Band, enthaltend die Literatur und Totenschau des Jahres 1903. Berlin: Schwetschke, 1904. 1354 pages.

<sup>7</sup> In this respect equaling the excellent *Jahresbericht für Geschichtswissenschaft*, which we commend most heartily. It discusses to a large extent the same literature as the *Theologischer Jahresbericht*, but treats it from a different point of view.

<sup>8</sup> *Journal of Theology*, Vol. VII, pp. 225-48 (April, 1903).

<sup>9</sup> This latter a welcome addition in the briefest form.

Testament, by Paul Volz—116 pages; M. 4.70. (3) The New Testament, by the veteran Heinrich Holtzmann, Rudolph Knopf, and Johannes Weiss—91 pages; M. 3.75. (4) Church History, by Erwin Preuschen (from the beginning to the Council of Nice); G. Krüger (from the Council of Nice to the beginning of the Middle Ages); Otto Clemen and Georg Koch (the Middle Ages); W. Köhler (the Reformation to 1648); C. F. Arnold (from 1648 to 1789); J. Werner (from 1789 to 1870); and E. Issel (from 1871, with special reference to interdenominational relations)—766 pages; M. 18.20. (5) Systematic Theology, by A. Neumann (encyclopædia and methodology); Titius (dogmatics), Neumann and Christlieb (philosophy of religion and apologetics), and A. Hoffmann (ethics)—231 pages. M. 9.75. (6) Practical Theology, by O. Everling (general and introductory subjects); J. Smend (catechetics), C. Lülmann (pastoral theology); O. Herring (missions and Christian sociology); Meydenbauer (canonical law); Stuhlfauth (ecclesiastical art); Spitta (liturgies), and Eberhard Nestle (necrology for 1903)—200 pages. M. 8.45. (7) a carefully prepared index by C. Funger—256 pages; M. 6.45.

We notice with pleasure, that American literature is much better represented in the *Jahresbericht* than was the case some years ago; perhaps, to some extent, due to the circulation and influence of this *Journal* and kindred reviews in Germany and adjacent countries. We note that not only is every article and critical note of this *Journal* briefly summarized, but also the longer and more important reviews are carefully registered. We beg to thank the editors and their collaborators for this courtesy, and hope that every notice of forthcoming volumes of this annual will help to increase the list of subscribers in England as well as in this country.

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J. W. MONCRIEF.

C. W. VOTAW.

W. MUSS-ARNOLT.

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#### SYRIAC LITERATURE

There can be no doubt about the desirability of having Nöldeke's famous *Syriac Grammar* translated into English, for it is the standard work on the subject, and, however true it may be that most English-speaking students who learn Syriac know German and use it with ease, it is not true of all; and a grammar in English will be resorted to much oftener even by those who know German very well. It is therefore a great credit to Dr.